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To Honourable John Adams
& Honourable John Q. Adams.

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SERMON,

PREACHED

IN THE OLD SOUTH CHURCH, BOSTON,

SABBATH EVENING, DEC. 16, 1821,

BY THE

REV. DANIEL TEMPLE,

JUST BEFORE HIS DEPARTURE,

AS A MISSIONARY

TO

WESTERN ASIA.



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SERMON.

PROVERBS iii, 27.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

WHEN indigence involves our friends and neighbors in distress, the voice of nature and of common humanity calls to us for aid. The voice of nature and of Revelation harmoniously demands that we should lend our aid in alleviating the distresses of suffering humanity. This obligation is distinctly recognized in the passage before us. If then an obligation rest on us to supply the temporal wants of men to the extent of our ability, is it not quite certain that we fall under still higher and more sacred obligations to supply their spiritual wants to the same extent?

That is not a divine charity, which pours out all its solicitude upon the body, but never drops a tear nor utters a prayer for the undying soul. But that is a charity of heavenly birth, which longs and prays intensely for the salvation of the soul, which gives the Bible to them, who without it *would not* find their way to the kingdom of heaven; which takes them by

the hand, who sit in the region and shadow of death, and guides them to Him, who is the Light of the world. This is a divine, a noble charity. This is bestowing good on them to whom it is due.

The Bible does not leave us in doubt in reference to the extent or the object of our charity. The text teaches us that our obligations to do good are commensurate with our ability; that the power of doing good imposes an obligation to do it. The charity recommended in our text undoubtedly embraces all the objects within the range of Christian benevolence, but as we cannot bring all these objects before us at present, it may be proper to limit our attention to one prominent object, viz. charity to the heathen.

I shall endeavor to shew,

1. That in sending to them the Gospel, we confer the most precious blessing.

There was a time when man was permitted to enjoy the most familiar intercourse with God; when sin had not darkened his understanding nor perverted his heart. This was the primeval state of the human race. But the apostasy interrupted this happy intercourse and drove our first parents away from the presence of God. From this moment the human race began to exhibit evidence that they did not like to retain God in their knowledge. If our first parents and a few of their immediate descendants were, through the special favor of God, saved from the ruin to which they were exposed, it is evident that a criminal ignorance of God, that daring impiety and atheism, made rapid progress in the world, till the deluge swept away its inhabitants and their pollutions together. Enoch and Noah, and perhaps a few others, were

preachers of righteousness to the men of their times, but it is probable that only a few of the world's numerous population ever heard their instructions. For reasons beyond our comprehension God was pleased to leave the world to grope on in darkness, with only some occasional revelations which he made to individuals. The dreadful catastrophe which ensued tells us into what depths of guilt men had soon fallen. We are not to suppose they had no instructions and no light. We know they had instruction and light enough to leave them without excuse for their sins. In that portion of sacred history, which extends from the creation to the deluge, we find the most painful evidence, that where only the light of nature and the occasional light of partial revelations shine, there men will practise all the impieties that spring from atheism. For a short period after the deluge, the influence of piety seems to have been partially felt in the family of Noah. The remembrance of that awful event, which had swept away the inhabitants of a whole world at once, doubtless contributed to nurture the partial fear of God, that was still cherished by the sons of Noah. Not many generations, however, had passed away, before the religion that came out of the ark with the father of the new world had almost disappeared.

Idolatry soon usurped the empire of religion. The luminaries of heaven, and the beasts and reptiles of the earth received the adoration, which Jehovah claims from all intelligent beings in the universe. As we advance from the deluge downwards through succeeding ages the darkness and the horrors of idolatry thicken around us on every side, and we find no light

and nothing to cheer us amidst the deepening gloom, till we turn our eyes to that *chosen people*, to whom were communicated the lively oracles. And in many instances the contagion of idolatry infected this chosen people; but God sent his word and healed them. During the reign of ancient idolatry, a considerable number of men appeared on the theatre of the world, whose talents shed a lustre on human intellect, whose attainments in every department of learning were profound, who advanced some of the arts and sciences to a degree of excellence, that has never been surpassed, and seldom equalled; but all these high attainments left them still in idolatry. The wisdom of this world could boast of her Socrates and her Plato, her Cicero and her Seneca, but neither of these alone, nor all of them together, could write a system of morals that would change the hearts and reform the lives of men. The idolatry of the most renowned of these ancient sages was, by his own confession, as constant and as gross as that of the most ignorant of his countrymen. With all their high attainments in the wisdom and knowledge which secure immortal fame among men, neither of these sages had learned to love and adore the one God, who is the Creator of the world. And history will justify us in making a similar declaration concerning all the renowned pagans of ancient times. In many of the departments of human learning they are valuable lights: but on the whole subject of morals and religion their light is but darkness.

In that short sermon delivered by our Divine Lord from the mountain, there is more light, there are better instructions, than you can gather from all the volumes ever written by pagans. The first promulgation

of Christianity produced a wonderful movement, an amazing effect; and this effect was the most cheering and salutary. It did not kindle an enthusiasm, that lives and blazes and blasts for an hour, and then dies to live no more. No; but it kindled a light that burst upon the night of paganism and displayed all its enormities and abominations in the glare of day. It gave men's minds a shock that broke up prejudices as old as time, and as inveterate as guilt. It flashed a conviction of its truth on a thousand minds at once, and roused them from the slumbers and the vassallage of sin. Look at the whole pagan world at the moment when our divine Lord ascended to heaven! And what do you behold? A thousand temples, dedicated to as many deities, insulted the heavens in all parts of the Roman empire. Within these temples crimes that must not be named, found a sanctuary. There stands the Delphic oracle uttering its flatteries and lies, and there are celebrated the Eleusinian mysteries, deeds, all of them, that shrink from the face of day and hide in the bosom of night.

And what do I now behold? yonder comes a Galilean! He approaches these temples and begins to preach Christ crucified! Where are now the shameful rites, the nameless crimes, that once had sanctuary there? Fled, driven away! The Delphic oracle is struck dumb, and the mysteries of Eleusina can be celebrated neither in the face of day nor in the bosom of night. The wisdom of philosophy could never banish idolatry from a single village; but the foolishness of preaching swept it, with all its forms and mysteries, from whole provinces. Nor was the destruction of idolatry the only or the principal effect, produced

by the foolishness of preaching. It constrained the pagans in a hundred cities to confess their deeds of darkness and guilt; it compelled them to burn their books of divination; it drew them away from the power of satan to God, and gave them promises and prospects, such as they had never heard nor seen. When the Apostles embarked in their mission among the Gentiles, a desert was before them forbidding and cheerless; but, urged by the command of their Almighty Sovereign, they went forth and scattered over it the seed of life, and lived *themselves* to see a harvest richer than the fruits of Eden wave on its landscape. Yes, in spite of all the opposition that was put in array against it, Christianity marched on from conquering to conquer till its triumphs were multiplied from one end of the Roman empire to the other.

The wisdom of this world had long, but in vain, attempted to change the hearts and check the vices of men. The experiment had been fairly made during a period of almost four thousand years, and the result plainly proved, that the wisdom of this world will never lead men to the knowledge nor to the worship of God. But the preaching of the Gospel produced an immediate, a powerful effect, such as all the charms of poetry, eloquence and philosophy combined could never produce. It meliorated the condition of man, it gave a new and beauteous aspect to the world. It brought men to an acquaintance with God; it taught them definitely their duties and their destinies; it told them of their ruin and pointed to their remedy. Casting our eye over the long tract of time from Adam till the deluge, and from the deluge till the coming of Christ, and marking the crimes and the idolatry that

prevailed before the Gospel was preached, and the happy change, and the prodigious improvement every where effected by the preaching of the Gospel, shall we not be constrained to say, blessed is the people that know the joyful sound! And shall we not think and say and *feel* too, that in sending the Gospel to the heathen of our own times we impart to them the most precious blessing? But let us now proceed to show,

2. That our ability to send them the Gospel, confers an obligation to send it.

We are under no obligations to the inhabitants of those planets that shine and roll above and around us, through the fields of immensity. We are under no obligations to the dead that sleep in the dwellings of silence, for Providence has placed the former and the latter beyond the reach of our benevolence. But not so the heathen. No matter where they live, whether on the line or at the poles, whether they inhabit an island or a continent, the Author of our religion has taught us that they are our neighbors, and commerce and navigation have furnished us the means of imparting to them our charities. On the high road of nations we can easily visit the spot, "where first the sun gilds Indian mountains, or where his setting beam flames on the Atlantic wave;" we can visit the Hottentot dozing in his den, or the Esquimaux, that quivers with the cold in his smoky hut. Navigation has brought the remotest parts of the globe almost within our neighborhood. It has made us familiar with islands and nations, that were once shut away from us by the barriers of the ocean. These facilities give us the power of sending the Gospel to the Hottentot and the Hindoe, to the inhabitants of Greenland and New Hol-

land, with the same expense that we must incur in sending it to the natives of our own wilderness. We cannot then plead the want of facilities to do good to all the nations as an apology for neglecting them. Nor shall we find indigence enough in our country to furnish an apology for the same neglect. If other nations can boast of greater wealth than has yet distinguished our country, it is certain that no nation under heaven has ever been visited by a tide of prosperity so deep and so rapid as that, which for a long time has been rolling through our land. Can we then with such ample means and such precious facilities for evangelizing the world allow ourselves to slumber a moment, while our alms and our energies should all be employed in this sacred enterprise?

Avarice has never lost an hour in slumber and dreams. She avails herself of every facility to enlarge her possessions. And blessed be God, a day will come when Benevolence will cease to slumber and dream; when she will sail from every port, and carry her blessings round the world. And it is time she were awake already! Death the triumphant conqueror is annually carrying away hundreds of thousands of our race beyond her reach. What we do for the heathen must be done soon.

3. Let us now glance at the motives and encouragements that urge to the duty we are contemplating.

We have already seen that the greatest blessing we can confer on the heathen is to send them the Gospel, and that the means and facilities for doing this are all at our command. The solemn command of our Divine Lord, "Go ye into all the world and preach the Gospel to every creature," stands to this day

unrevoked. The lapse of eighteen hundred years has detracted nothing from the import of this command, and given us no exemption from the duty it imposes. If every creature needed the Gospel then, so does every creature need it now. Not one argument could be urged for preaching the Gospel then, that cannot be urged with equal force for preaching it now. If it be said that miracles attended the first promulgation of the Gospel, I reply, that in ten thousand instances miracles did not convince men that the Gospel was a divine dispensation, and that they never in a single instance changed the human heart. It was then the simple preaching of the Gospel, that was the wisdom of God and the power of God to salvation. After all the miracles they exhibited, the Apostles found many who could, and did, effectually resist the benevolent counsels of God towards them. They found many too, who did not, and could not, resist the force of their appeals, who listened cheerfully to their instructions and became obedient to the faith. Similar effects have been observed in later times, where the Gospel has been preached *unattended* by miracles. No well authenticated miracles are recorded of a later date than the second or third century, but since that period the Gospel has been preached with great success in kingdoms and countries, where its sound had not before been heard. The absence of miracles then does not nullify the command nor diminish the inducements to send the Gospel to the heathen. A compliance with this duty gives scope to the noblest feelings of philanthropy, and consequently secures exalted happiness. It is painful to contemplate the thousand wrong sources, to which the attention of men has

been directed with the hope of finding happiness. The covetous man hopes to find it in grasping the riches that take to themselves wings and fly away. The scholar hopes to find it in ranging through the boundless fields of knowledge; and the conqueror hopes to find it in seeing half a world pay him the homage of submission. But in all these different instances the happiness is but a vanishing shadow, a happiness transient in its nature, and dying almost in the moment of its birth. Ask the covetous man if all his hoarded wealth can roll one wave of happiness into his bosom, when death has come and is bearing him away, where the rich and the poor sleep undistinguished in silence. Ask the scholar what happiness he gathers from the field of learning, when he approaches that world, where all the flattering distinctions that obtain among men are unknown. Ask the conqueror, when he is sinking into the grave from his throne of royalty, what happiness he finds in the remembrance of all his victories and greatness. And what will be the reply of them all? All with one voice will tell you that all these things are vanity of vanities and vexation of spirit. Let us now ask the venerable Apostle when his toils and perils and journies among the Gentiles were past, and his earthly career was drawing to a close, what were his feelings, when he remembered the labors that were past, and what his anticipations, when he glanced at the reward that was future. Listen to his declaration: I have fought a good fight, I have finished my course and kept the faith, and henceforth there is laid up for me a crown of righteousness. No unwelcome reflection tells him at the end of his life, that he has been playing with a toy that must now be thrown

away forever: he is not compelled to feel and acknowledge, that he had been panting after a shadow and grasping at the wind. He was happy in performing his works of faith and labors of love among the Gentiles, and he was happy when his work was done.

The scholar, the covetous man, and the conqueror, may each have known a temporary glow of happiness at every successful period of his life; but neither of them in his favorite pursuits could find a happiness that fairly claims kindred with that, which Paul found in propagating Christianity among the Gentiles. A happiness allied to that, which cheered the last hours of Paul may be anticipated by all those, who piously aid in sending the Gospel to the heathen.

For our encouragement in this noble enterprise we ought to mark the progress and the success of Christian missions both in ancient and modern times.

Eighteen hundred years ago the light of Christianity shone only on the little province of Judea, and the darkness of gentilism enveloped all the other portions of the globe. But previously to the death of the Apostles, Christian missions had kindled a great light from Jerusalem round about to Illyricum, a circle of more than a thousand miles in diameter. For the truth of this account I refer you to the Bible. From the most authentic human records we are assured that within a few centuries from the advent of our Savior, Christian missionaries found their way into the East Indies, into Abyssinia, and into almost all parts of Europe, and that in all these various places and among all these different nations, they preached the Gospel with astonishing success. Had we time, it would be delightful to go back to the birth of Christianity and see it ris-

ing up and advancing in the world, like an island just emerging from the bosom of the deep, rising and extending, till at last it stretches out into the latitude and longitude of a mighty continent. But passing with this slight notice over a long tract of ages, let us stop a moment and glance at the progress of missions during the last half of the eighteenth, and the commencement of the nineteenth century. Here, my friends, a scene opens to the eye of Christian benevolence that demands a better tribute than a grateful tear. Within the period just mentioned, that splendid galaxy of the Christian world, the British and Foreign Bible Society, the London, the Church, and the Baptist Missionary Society of England, the Methodist Missionary Society, the Edinburg Missionary Society, the American Board of Commissioners for Foreign Missions, and the Baptist Board in America, have all had their birth, and all of them are prosecuting their great enterprise with increasing patronage and encouraging prospects. These are so many light-houses erected in the moral world to direct its mariners on their passage to eternity. But, does any one ask what have all these societies accomplished? They have raised the dozing Hottentot from his filthy den to the comforts and decencies of civilized man; they have done more; they have raised him to the elevation, the dignity, and the happiness of a Christian. Yes, they have taught the poor Hottentot, that once worshipped a creeping insect, to worship the Almighty God. The savage Africaner, that was more terrible than the tyger and the lion of the desert, is subdued by the Gospel into the meekness of a Christian and bows with the missionary to weep over his sins and adore the God of mercy.

Onward still Christianity is marching in Africa with a triumph that confounds infidelity and carries joy and gladness to the bosom of benevolence.

From Africa glance your eye at the islands in the South sea! Less than thirty years ago Otaheite and the isles in its neighborhood, were the home of savages and cannibals. There was neither the sound nor the semblance of piety to charm the ear or the eye. The natives indulged in theft, debauchery and murder, with scarcely any impression that these are crimes. To these islands charity sent her missionaries. And dark and gloomy indeed was their prospect! But faith and hope sustained them, and urged them forward. After fifteen years of toil and disappointment, they began to reap the fruit of their labors by seeing the heart of the king apparently subdued by the preaching of the Gospel. Then the day dawned on those islands and rolled the darkness of night away! Where are now the idols of Otaheite? The king has sent them as curiosities to Europe. Now temples dedicated to the living God are erected in all parts of his dominions. The public devotion and solemn stillness that mark the first day of the week tell the visiting stranger that Christianity has come to bless these isles of the ocean.

And what shall we say of Greenland? That was a country of fierce and starving savages, till missionaries trod her barren and frozen shores. As the fruit of their labors, a considerable portion of Greenland now enjoys the ordinances and the other attendant blessings of Christianity.

India with her swarming millions begins to see a few beams of celestial light fall on her mountains and

plains. By preaching, and its powerful auxiliary, the press, the missionaries are rapidly preparing the way, in the very heart of India, for the ultimate triumphs of Christianity over all those populous regions in the east. Much has been done already. The ancient fabric of paganism there is shaken, and totters, we hope, to its fall.

Rites and ceremonies, rendered venerable by immemorial usage, are beginning to be abandoned. Brahmins have thrown away their Vedas and Shasters and now take the Scriptures as the oracles of God. Females, once doomed to vassallage and ignorance begin to rejoice in their freedom, and hail the blessings of Christian knowledge. Children, that once spent their time in idleness and vice, are now collected in schools to acquire the rudiments of useful learning. The last twenty-five years have given a new and cheering aspect to British India; and the system of benevolent operations, still in motion in that country, opens a prospect rich in promise. Christianity has already, to a considerable extent, quenched the flames of the funeral pile; it has saved a thousand infants from perishing in the Ganges.

In tracing the progress of Christian missions on the great map of the world, we must not pass unnoticed the wilderness of our own country. Not many years ago a chief of one of the Indian tribes, who had himself become a Christian under the labors of a pious missionary, burst into this touching and eloquent lamentation, when he learned that their lands had been clandestinely sold to the white men: "Where are now the chiefs of the rising sun? White chiefs now kindle their ancient fires! There no Indian sleeps, but those

that sleep in the grave. My warriors and my children, it is very hard; this is a dark day to Oneida! Soon our fires shall be put out! Our eyes rain like the black cloud that roars through the tops of the trees!" And when this venerable chief died, he desired his body might be laid by the side of his good minister, that, as he said, he might go up with him at the great resurrection. When he uttered this lamentation and wept over his own tribe, little commiseration was felt for Indians by white men. The poor wanderers in the wilderness were compelled to say, "I looked on my right hand and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul!" Blessed be God, those days are gone! The scene is changed. Charity now remembers the children of the wilderness, and listens to their imploring voice. Ten thousand hearts and hands are impatient to bless them. The sound of the Gospel begins to echo among them in many directions, and the sacred songs of Zion now burst along where once nothing was heard but the roaring of winds and the howling of beasts.

At the Sandwich Islands we have recently seen a nation cast away their gods at once. There our brethren have seen with agonized hearts the ashes and the bones of human victims, which paganism had sacrificed on her altars. But paganism is retiring from those islands, and Christianity is pushing her conquests and setting up her ensigns there.

With all these facts before us, can we want more encouragement? Well, we shall find additional encouragement in the promises of revelation. Does not the Bible tell us, that the kingdom and the dominion,

and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high God? And that from the rising of the sun to the going down thereof, incense and a pure offering shall be presented to the Lord?

And has gratitude no demands on us? Where is a blessing which the Gospel has not thrown into our possession? What has chased the darkness of paganism from our landscape? Why do I not see in your venerable cemeteries the ashes of the funeral pile, instead of the modest tombstone that stands there? Why do I not see the broken hearted orphan returning to an unpitiful world from the pile where both its parents have been consumed, instead of seeing children, that are cheerful and happy around a praying mother, who has seen the friend and companion of her youth sink to his home in the grave? Why are we not assembled in some idol's temple instead of bowing in this venerable church of the living God? The Gospel—the Gospel—has chased away the night of paganism, and poured on us the day-spring from on high! The Gospel has reared the churches of God in our land, and inspired the prayers and hymns of praise, that echo along their sacred walls! But—was the Gospel designed for us only? Does it bear on its pages no light, no blessing, and no promise for the heathen? Does it call you, Christian brethren, to the house of God, and there give you an anticipation of heaven in the fervors of devotion; does it tell you that after a few years, you shall rise to a companionship with patriarchs and prophets, and apostles, in the kingdom of heaven; and then drop an intimation that you may innocently forget the heathen, and leave them perish-

ing in darkness? No—no, if we have imbibed the spirit of the Gospel, gratitude will compel us to resolve that we will not enjoy these blessings alone! Gratitude demands our labors and our sacrifices, that all kingdoms and countries may be blessed with the voice of him, whose feet are beautiful upon the mountains, who bringeth good tidings, who publisheth peace, and saith unto Zion thy God reigneth.

We have thus far confined our attention to the heathen; let us now glance at the Greeks and Jews.

In the Greek church, though there is a chaos of superstition and darkness, still there do remain a few glimmerings of Christian light. Dwelling as she does in the midst of her enemies, and enjoying no other human protection *but that of tyranny*, her prospects have for a long time been dreary, and her very existence has often been threatened. For a long time it has not been in her power to command the adequate means of Christian instruction, and consequently, ignorance and vice have invaded her communities.

At the present moment there is reason to fear her religion is little better than Paganism with a Christian name. She has indeed dismissed the ancient idols and deities of Paganism, but she retains in their stead the pictures of Christ and his Apostles.

It is only the diffusion of Christian light, that will restore her ancient purity, and clear away the mists and clouds that have gathered around her. She has her seat on the very ground, which was once the Eden of Christendom; she inhabits the very region, which once heard the voice of the Apostles, and now embosoms their dust. To this ancient church we cannot

but direct our attention with more than ordinary interest.

A revival of religion and learning there, must be hailed by every Christian and every philanthropist, as an event of the most auspicious aspect. But such a revival cannot be anticipated, till some foreign aid shall encourage and strengthen the little religion and learning still struggling there between life and death.

At the mention of the Jews a thousand emotions of sacred and solemn import are awakened in every pious bosom. At the mention of them, the mind is instantly hurried back to Abraham and Moses, to David and Daniel, to the Apostles, and, especially, to him who is the Root and Offspring of David, the bright and morning Star. At the mention of them all the ancient scenes of the Promised Land rush upon us; but all these scenes rise before us accompanied by the pensive remembrance that the harp of David is silent and the glory of Israel is gone!

Oh Judah, son of the morning, how art thou fallen! Eighteen centuries have seen the children of Abraham wandering, forsaken and friendless, in a strange land! Within this period Christianity has diffused her blessings among millions of the Gentiles; but peace and gladness, and joy, have forsaken the dwellings of Jacob!—But—does there not remain a rest, a glorious rest, for this ancient people of God? Yes; we trust the forty and two months, in which their holy city was to be trodden down by the Gentiles, will soon be gone.

Signs of the most benignant aspect upon the Jews announce to us the approach of their conversion.

Already they are beginning to come in with the fulness of the Gentiles. And it is not in the visions of fancy, nor in the dreams of enthusiasm, that we discern the approach of their enlargement.—It is in the recorded testimony of Jehovah, that we discern the solid and sober reality of their conversion.—To doubt this, would be infidelity; to believe this, and still remain silent and motionless, would be nothing better than impiety.

Our debt of gratitude to them has long been accumulating, and now piety and Providence unite their demand, that it be discharged. Their fall gave us our elevation. When the heralds of heavenly mercy went forth in a thousand directions amongst the Gentiles, then the sound and the march of desolation were heard and seen through the Promised Land.

A long and cheerless night settled on the Jews at the very moment, when the Light of the world rose upon the Gentiles. And shall we, *can* we, forget them. Paul has intimated that through our mercy they shall hereafter obtain mercy.

The same arguments, motives, and encouragements, which should induce us to remember the heathen, forbid that we forget the Greeks, and the Jews in Palestine and Western Asia. We do not expect, we cannot hope to see, a great moral change effected in those countries at once. The progress of the reformation from popery was gradual; but it has ultimately given a new face to Christendom.

The friends and patrons of the contemplated mission and printing establishment in Western Asia will think themselves happy, if they may be permitted in any humble measure to aid the diffusion of evangelical light

there, and thus to revive religion and learning in that country which was the birth-place of Christianity. The liberality displayed by the friends and patrons of this new enterprise, which owes its origin to the benevolence of individuals in this town, is recorded in heaven we trust, as an acceptable memorial of them before God. As my countrymen I congratulate them, and as Christian philanthropists and benefactors, I tender them my most grateful acknowledgments. May the utility of this enterprise equal, and more than equal, the distinguished benevolence of its patrons.

About to embark in the contemplated mission to Palestine, your candor will permit me to express some of the emotions which are awakened in my bosom by this occasion.

He has not the feelings of a Christian, he has not the feelings of a *man*, who can, without one tear, or one regret, leave, in their advanced age, the parents, who protected and guided him through the days of infancy, and, in his maturer years, gave him their united counsels and prayers. He has not the feelings of a Christian and of a patriot, who can see his native place and his country fade and die away for ever from his sight without one saddening emotion. Love to our kindred and country is the native feeling of all our hearts. To this feeling, strengthened by time and reflection, my bosom is no stranger. The country and the friends I am leaving, I shall love to remember, when my home shall be in a strange land. I shall love to remember them, till death shall give me a dismissal from this world. If it is Christian benevolence that calls me into a strange

land, surely such a benevolence will prompt a thousand prayers for the salvation of my own countrymen. Is there in this assembly an individual, who is not reconciled to God? Then let me, with affectionate tenderness intreat him to seek in the atonement of Christ an asylum for his soul. On the rapid current of time we are borne irresistibly along towards those realities, which are at present concealed from us in the bosom of eternity. They are momentous realities, though, at present, unseen. The lapse of a few days or years will disclose them all to our astonished vision, and teach us that piety, vital piety, is the only substantial solace and hope of man: and, that all besides is a transient shadow, a dying sound! In religion you may find a friend to cheer your dying pillow, to give you light in the darkness of death and a crown of immortality in heaven! May you all find such a friend and such an immortality.

This evening calls me to take leave of my country, my friends and patrons, with only a dim prospect of ever seeing them again. Endeared, however, as they are to the best feelings of my heart, I can leave them, I do leave them, cheerfully, with the hope of greater usefulness in another and a distant country. To the favor and protection of God I now commend them; and while one pious feeling shall have place in my bosom, without ceasing I shall make mention of them in my prayers to God. I hear a voice, that bids me arise and go hence, and I bow with joyful submission to the command.

My beloved country—blessed with an enlightened and equitable government, that knows no parallel on

earth—blessed with copious streams of information—blessed with the ministers and the ordinances of religion—MY BELOVED COUNTRY—where the ashes of my ancestors repose in silence, farewell! To this beloved assembly, and to all my Christian friends, to all my patrons and benefactors, I now say, affectionately, Farewell.

INSTRUCTIONS

OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, TO THE REV. DANIEL TEMPLE, MISSIONARY TO WESTERN ASIA, DELIVERED IN THE OLD SOUTH CHURCH, BOSTON, SABBATH EVENING, DEC. 16, 1821.

REV. AND DEAR SIR,

As the organ of the Prudential Committee, and by their appointment, I would now solicit your attention to some instructions, which they deem proper to be delivered on the present occasion:

You are about to leave your native country, and to be engaged in a work difficult, arduous, uncertain as to its immediate progress, though no wise doubtful in regard to its final issue. You have bidden farewell to the associates of your early years;—to the paternal roof, under which are formed many of the tenderest, the strongest, and the most durable attachments;—to the sanctuary, where in infancy you were dedicated to God, and where, after having arrived to years of maturity, and after full deliberation, you professed your faith in Christ as the only Savior;—to the school of the prophets, in which, for a series of years, you studied theology, the sublimest of the sciences, and aspired after proficiency in the noblest of the arts,—that which might enable you to proclaim most effectually the message of salvation:—and here, this evening, you have bidden farewell to many of your Christian brethren, who have stately contributed of their property, for the support of the mission to which you are to be attached, and whose prayers ascend continually for a blessing upon you and your fellow-laborers. At such a time, you cannot but receive with peculiar interest any suggestions, which our solicitude for your success, or our responsibility as agents and almoners of the Christian public, may prompt us to offer.

In accordance with arrangements made for your passage, you will soon embark for the Mediterranean, with the design of spending your life as a missionary in Western Asia. That part of the world being at present in an unsettled state, it is deemed expedient that you seek a temporary residence at Malta. In this great resort of foreigners, holding direct and frequent communications with Europe, Africa, and Asia, you will possess great advantages for acquiring languages necessary to your ulterior designs, and for gaining some useful knowledge of the people whom you may subsequently visit. There you will find at least a few, whose hearts will respond to every sentiment of exalted charity, and who will hail with lively joy every coadjutor in the divine work of spreading the Gospel. With these men, and others of similar character elsewhere, you will not fail to cultivate a free and cordial intercourse.

The cheerful co-operation of Christians, though of different nations and churches, in a grand effort for the conversion of the world, is one of the most delightful subjects of contemplation; and will be found at last to have contributed, more than almost any thing else, to the desired result.

The languages, of which you will endeavor, as soon as possible, to attain a competent knowledge, are the Modern Greek and the Arabic. This you will do without neglecting any of the principal languages of southern Europe, or western Asia. Count not the time lost, while you are employed upon these studies. You will learn, at the same time, many things indispensably necessary, as a preparation for your more active labors. By an intimate personal acquaintance with select individuals, by epistolary correspondence, and by attentive observation of whatever can be interesting to you as a Christian and a missionary, you will aim at being thoroughly qualified for your high vocation.

Whenever the political state of the Ottoman empire shall become so tranquil, that you can remove to Asia Minor without apprehension, and enter without impediment upon those duties of a religious teacher, which are of a more silent and unobtrusive character, you will take up your residence at Smyrna; and there enter into the labors of your brethren, Messrs. Fisk and Parsons, who will then, as we hope, have advanced into the interior, to pursue the work of evangelists in the Holy Land.

By the liberality of a few individuals you carry a Press, consecrated to the dissemination of divine truth through a vast region.

now lying in ignorance and spiritual death. As the manner in which this design originated marks an advancement in charitable exertions of the noblest kind; and as the success, which attends the enterprise, may have a great influence upon plans of the same general character hereafter;—you will consider a discreet, yet active and efficacious, use of the press a subject of high importance, not to your mission only, but to the cause of missions, and of Christianity.

Who does not know that the art of printing is the greatest of human inventions? If regarded merely as an instrument of refinement and civilization,—of intellectual improvement,—and of securing and preserving liberty, the highest strains of eloquence would be poured forth in its praise. But it is destined to a nobler use, than any which is confined in its operation to this world. Next to the living voice of the earnest and affectionate preacher, it is to become the most powerful mean of diffusing the knowledge of the Gospel, of awakening a dead world to spiritual life, and of glorifying God by honoring the revelation of his will. How small are the objects of orators, and poets,—of moralists and legislators, compared with the renovation and salvation of a single soul? What are the embellishments of human society, the gratification of curiosity, or of taste, to a mind deeply intent on recovering a lost world to God and holiness,—on raising up, from the ruins of the apostasy, heirs of immortality, children of God, trophies of the Redeemer's sacrifice? To establish the liberties of a nation is deemed a great achievement; and so indeed it is, comparing merely temporal things with each other. How great a cause of exultation is it, then, to liberate immortal beings from the bondage of sin, and lead them forth from their prison house to the enjoyment of pure and heavenly freedom? To this high and holy ministration the press will hereafter be more devoted than it has ever yet been. The time will arrive when it shall be no more the pander of vice, the apologist of crime, the incentive to pollution, the instrument of sophistry and error. In those favored days, HOLINESS TO THE LORD will be inscribed, as with a sun-beam, on every page.

So far as you may be intrusted with the management of the mission press, let this sublime destination be held continually in view. Let it be your constant aim, that when the truths of relig-

ion are professedly taught, nothing but pure, plain, simple truth should be found;—evangelical truth, unsophisticated by human additions, unimpaired by retrenchments, the suggestions of human wisdom, unincumbered with human philosophy in any form, but supported by the veracity of God, and certainly to be accomplished by his power and his faithfulness. Let your standard be high, in regard to the purity and tendency of whatever you permit to be published. We have no fears, indeed, that you, or your brethren, will ever consent, that a press furnished in so disinterested a manner, and for so excellent a design, should be desecrated, by being applied to any unworthy purpose. It is not enough, however, that positive evil be avoided; let eminent good be done. Let the character to which you aspire in this department of your labors be such, that, could you be transported, by a happy anticipation, into the full blaze of the millennial day, you would have no occasion to blush for the motives which prompted, or the effects which followed your publications.

The field before you is extensive and inviting. You will not be compelled, like many of your brethren in different regions, first to form a written language, and then, beginning at the elements, to create for yourself a reading population. Around the whole circuit of the Mediterranean, multitudes are able to read, and vastly greater multitudes are desirous of learning. The Greeks, particularly, are inquisitive, apt to learn, and fond of possessing books. Some of them have knowledge enough very earnestly to covet more; and all, so far as our information extends, are willing to be taught. They are in just such a state as eminently to need instruction. Accustomed to reverence the Christian name, and to suffer many indignities and privations on account of their profession, they need the supports and consolations of genuine Christianity. The pure and simple doctrines of the New Testament, if fairly and steadily presented to the mind, will chase away the phantoms of superstition, which have been stalking abroad, during so many ages of darkness.

The exertions of the British and Foreign Bible Society embrace so wide a range, that a press is not primarily demanded in Western Asia, for the publication of the Scriptures entire; though it may probably hereafter be usefully and profitably employed for this purpose. But at present, and during the first stages of religious inquiry, select portions of the Scriptures, printed in such

quantities as to be very extensively distributed, promise to answer a valuable end, by attracting notice, and preparing the way for complete copies of the Bible. Short tracts, also, expressing the great truths of the Gospel in the words of Scripture, may be reckoned among the most effectual means of exciting attention, and leading to the demand for direct personal labors. School books, formed upon the principles of unadulterated Christianity, with the design of early imbuing the mind with heavenly truth; and introducing, at the same time, all the modern improvements in rudimental learning, must be of inestimable value to such a people as we are contemplating.

If the mission, in which you are to be employed, were regarded only in the light of conferring temporal benefits, the philosopher, the political economist, the philanthropist, would be bound to approve and applaud it. What then will the Christian say, when he sees in prospect the rising generation trained up in the fear of God, and early taught to receive and love the Savior;—when he contemplates the effect of the full and faithful annunciation of the Gospel, accompanied, as we may hope it will be, with the energies of the life-giving Spirit? To the mind of the philosopher such a prospect appears visionary; and so it doubtless would be, if it were expected that ignorant, dissolute, and barbarous nations were to be reformed, enlightened, and converted by human agency alone. This is not expected. But, for an exhibition of what divine truth is able to accomplish, when brought to bear upon the hearts and consciences of men, however previously fortified by ignorance, superstition, and even gross wickedness, look at the effect of preaching in the days of the Apostles and their immediate successors. Similar effects were produced in Germany, France, Switzerland, Great Britain, and several other nations of Europe, at the period of the Reformation. After what has been recently witnessed by missionaries in Greenland, in the Society Islands, and at Sierra Leone, there is no difficulty in conceiving how the work of conversion may proceed, whenever God shall see fit to interpose in behalf of the nations. That he will thus interpose is manifest from the promises of his word, and the import of his general command to *preach the Gospel to every creature*.

You will naturally inquire, What can I do, single or with a small band of brethren, against the giant forms of wickedness, which have so long trampled upon the heritage of Jehovah, and

desolated some of the fairest portions of the globe? With the divine presence and blessing you may do much, and may have the honor and privilege of preceding other faithful laborers who shall do more, till the march of truth shall be unresisted and irresistible, and grateful countries shall celebrate the commencement of your mission as the dawn of religious light after a long and troubled period of darkness. The true missionary does not wait for the assurance of any particular degree of success to his personal ministrations. He knows that, in any event, he is a mere instrument in the hands of the great Master-builder,—a humble though voluntary organ of communicating the divine beneficence to the guilty and suffering children of men. In this office he will rejoice, without being solicitous to choose in what part of the work his feeble agency shall be used. He who labors in obscurity, removing the rubbish of fifteen centuries, and those who carry up the walls of the spiritual edifice, and their successors who lay the top-stone in its destined position, will at last join in the triumphant shout of Grace, grace, on the completion of this illustrious monument of Infinite Wisdom, erected by the conspiring labors of holy men through succeeding ages.

To many it might seem strange, that Christian missionaries should be sent from the New World to the Old;—from this asylum of modern pilgrims to the lands of patriarchs and prophets, apostles and martyrs;—a land in which true religion was divinely revealed,—over which the personal ministry of the immaculate Savior shed a peculiar sanctity,—and whence, after he had made an atonement for the sins of the world, and finished the work which had been given him to do, he ascended to Heaven. And when they read of the institutions of Christianity as there existing;—of numerous ecclesiastics;—of churches, and other buildings dedicated to religion;—of schools and various apparatus of learning, it seems unnecessary for Christians in this country to send religious teachers thither.

But, my dear Sir, before you ever thought of dedicating yourself to this service, you were well persuaded of the urgent and imperious call for the aid of our churches, in attempting to repair the ruins of many generations. You are well aware that Christianity can be little more than a name, where the Scriptures are not possessed at all by the people, nor by the clergy in the vernacular languages; where, from time immemorial, the priests have had

but few copies in any language, and the immense majority, even of the ministers of religion, never had a Bible at their command for a single day;—where not one in fifty of the clergy ever attempts to preach the Gospel;—where the people do not know what the preaching of the Gospel is;—where the religious observances have sunk into mere forms, consisting of prayers in an unknown language, and of the worship of saints; where the schools are used principally to train boys for the church, so that they may merely be able to read prayers, which they themselves do not understand; and where no Sabbath brings with it the stillness, and the solemnity of a day set apart for the service of God, and consecrated to preparation for heaven. If piety can exist in such a state of things, it lies buried under a mass of ignorance and formality which needs to be removed, and for the removal of which none will be so grateful as those, who are now oppressed by its weight. But piety cannot flourish in any place, unless the Gospel is fully and plainly and publicly preached from Sabbath to Sabbath; nor will it be likely to flourish, for any length of time, unless, in addition to preaching, the Bible be placed in the hands of the common people. Here, then, behold the grand aim of missions, so far as means and instruments are concerned. It is to preach the Gospel to every creature, to place the Word of Life in the hands of every immortal being.

There is one point of view in which the forms of Christianity, as existing in Western Asia, and neighboring parts of Europe and Africa, are to be regarded with a lively interest. They furnish the missionary with means of access to the clergy and the people. They afford a ground of immediate intercourse. They cause his benevolent errand to be understood; and, if he is discreet and prudent, he may without offence seize hold of some cardinal truth, which will be acknowledged, and from which he can unfold and explain the Christian system.

It should be mentioned also, and with expressions of gratitude, that the attempts of Protestant Christendom to enlighten these regions have been hailed with joy by the mingled people, who are principally to be benefitted. The reception, with which Mr. Connor, Mr. Jowett, and others, actuated by a like spirit, were every where met, gives decisive evidence on this subject. Were other testimony requisite, you have it in the journals and narratives of your beloved brethren, Messrs. Parsons and Fisk, who, for a year

and three quarters, have been seeking information on this very point. Previously to the last intelligence, they had been distributing the Scriptures and religious tracts for more than a year; and their experience, extending to many Grecian islands,—to Smyrna, and a circuit of 300 miles embracing six out of the Seven Churches, and to Jerusalem itself;—had furnished them with no instance of a Bible or tracts being refused by either Greeks or Armenians. In numerous instances, they had distributed tracts to Archbishops, Bishops, and the inferior clergy; and these gifts had uniformly been received with expressions of gratitude. Bishops had frequently given assurance, that the tracts committed to their charge, should be distributed among the clergy and the schools. Children, in great multitudes, belonging to numerous schools, and in many different places, had received tracts with the utmost eagerness, and always with the approbation of their instructors. The agent of the patriarch of Jerusalem, having been most actively engaged in the distribution of the Scriptures, gave Mr. Parsons to understand, that he should readily co-operate with American Christians in exertions to do good. The Bishops, on whom Mr. Parsons called to take his leave, when about to return to Smyrna from the Holy City, expressed an affectionate desire, “that they might soon see him there again.” In regard to the part, which our churches are beginning to take, with a view to communicate spiritual blessings to the people of Western Asia, Dr. Naudi thus expresses himself, in a letter to Mr. Fisk: “From the religious publications of America, which I am just now reading, I observe with admiration, and my friends here do the same, that Providence has impressed on the minds of so many in the New World the necessity of new missionary labors, for the diffusion of the pure Gospel, in these parts of the Old World, left so long in a state of barbarism.”

The character of Dr. Naudi is known, as the active, intelligent, and zealous agent of the British and Foreign Bible Society; and from his post of observation at Malta, he is under the best advantages to form a candid and dispassionate judgment.

You need not hesitate, my dear Sir, to consider it as settled, that there is work enough to be done by faithful missionaries in Western Asia;—that the fields are now white for the harvest;—and that Christians of this country, and you among the rest, are bound to engage in the holy undertaking. Your eyes have been fixed on this scene of labor; you have longed to put in the sickle,

and fill your arms with the sheaves. As you gird yourself for the work, take courage from the declaration of the Savior; *He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.*

In offering these suggestions, the Committee purposely avoid several topics of prime importance, which were urged with great ability, tenderness, and force, by the late Corresponding Secretary, in the Instructions delivered in this sanctuary, to your fellow-laborers, whose names have been mentioned. You will consider the document here referred to not less applicable to your case, than to that of your brethren; and will preserve it as a most valuable directory of your general conduct, and a precious memorial of that eminent man, and distinguished director of missions, by whom it was composed.

In discharging your sacred commission as an evangelist, you will always bear in mind, that *preaching the Gospel* is the highest part of your employment, the chief thing for which the Christian ministry was instituted. You will earnestly desire to see the day, when you can preach the unsearchable riches of Christ publicly, and from house to house. Should it not be the will of your Divine Master and Lord, that you ever enjoy this privilege in its fullest extent, you will strive to prepare the way for successors who may enjoy it. In the mean time, Christ may be faithfully preached in various ways, beside in the regular and public congregation. As you read the Scriptures with inquirers of different nations, you will have an opportunity of explaining and enforcing the doctrine of that Savior, of whom Moses and the prophets did write. When you visit schools, you can direct the active minds of the young to that great Instructor, who, while on earth, manifested so tender an interest in the welfare of children. When you receive the hospitality of foreign countries, you will study to convey saving truth to the hearts of your kind entertainers, and to introduce them to the fellowship of the saints, and make them members of the household of faith.

Should the effect of your labors be scarcely apparent for a considerable time, still be not discouraged. You know in whom you have believed. His commands and his promises are sufficient. From these perennial fountains you may always draw consolation. You will consider, also, that in the common operations of Divine Providence, the greatest results are produced from small begin-

nings. If we are deterred from entering on a good work, merely because the immediate effect is not likely to correspond with our wishes, how manifest is it, that, on this principle, nothing could ever be done by human agency to meliorate the condition of man? If we can now be excused from attempting to preach the Gospel among a heathen and barbarous people, merely because the beginning must be small, and the progress not so rapid as we could desire, the same excuse would always be valid, and the nations must be left in a state of hopeless guilt, degradation and misery. Corrupt and ignorant communities never reform themselves; but, when God has mercy in store for them, He sends them unexpected aid from abroad.

Let it then, my dear Sir, be a cheering thought with you, even in the darkest hours, that to your mission may be granted the distinguished honor of commencing a revival of genuine religion, even in Jerusalem, whence the glory of Israel has so long been departed;—that by your instrumentality a flame of pure devotion may be enkindled among the dying embers of many ancient altars; and that the proposal to send the Gospel from this country to Palestine may hereafter be commemorated, as the first in a series of connected operations, which opened western Asia to the labors of missionaries, and was followed by the triumphs of the cross throughout the wide extent of these interesting regions. How glorious a consummation; and how suited, even in distant prospect, to nerve the arm for labor, and to fortify the mind against suffering. Delightful anticipation of churches again flourishing on patriarchal ground; of Jews renouncing their hereditary unbelief, and Gentiles their hereditary superstitions, and both uniting in the highest ascriptions of praise to their common Master and Lord.

As a legitimate motive to diligence and fidelity, you may often reflect on the expectations of your Christian brethren at home, from the mission to which you will belong. It is the child of many prayers. On its progress many eyes will be fixed. Its history will be read with strong emotion;—with tears of bitter lamentation should it fail;—with tears of grateful joy should it prove a messenger of peace to the various people, for whom it is designed. This the first Protestant mission ever sent to the Holy Land, or to any part of Western Asia; and Mr. Parsons is the first Protestant missionary, who ever visited Jerusalem, with the intention of making it the seat of his own evangelical exertions. This

he has done; and, after a three months residence, pronounces the station exceedingly important and desirable.

It has been intimated, in the course of these suggestions, that you will spend your life as a missionary, in that part of the world to which you are destined. By this intimation the Committee do not intend, that there are no causes, which can justify you in returning to this country. A voyage may be necessary to preserve life; a return may be useful to the cause. Still, the probability is, that a faithful and devoted missionary will leave his mortal remains at a distance from his native land, and will rise to heaven from the scene of his immediate labors. You will not be solicitous, whether you find a grave on the shores of the Mediterranean, or the Caspian, at the foot of Caucasus, or Ararat, or in the hill-country of Judea; but you will be deeply anxious to have a part in the resurrection of the just.

While you take every prudent and proper mean to preserve life and health, you will consider it an honor to labor and to die in the service of Christ. There are persons, who think it wrong for missionaries to be exposed in unhealthy climates, or to the danger of travelling in barbarous countries. For the sake of gain it is lawful, according to the morality of the world, to enter the very jaws of destruction; and thousands will stand ready to applaud the meritorious hardihood of the deed. But to expose one's life for the salvation of an immortal soul, or a countless multitude of souls;—this is rashness, madness, folly. So judges the world; but so thought not Mills, or Martyn. So thought not Paul, when he said, "I count not my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God;" or when he declared, that he was ready "to die at Jerusalem for the name of the Lord Jesus."

The world admires that spirit of enterprize, which makes men willing to expose their lives for the sake of enlarging the boundaries of science, or even of gratifying curiosity. One traveller may brave the scorching sun of the Delta to measure pyramids and obelisks, or to take drawings of ancient temples; and another may run the hazard of suffocation, amid the accumulated dust of three thousand years, while endeavoring to obtain some rare object, which shall bring him profit or reputation: All this the world approves. But shall Burckhardt the traveller be applaud-

ed, who perished when preparing to explore the interior of Africa, for the purpose of explaining a geographical paradox? and shall Burkhardt the missionary be accused of rashness, because he fell while attempting to make known to others that precious Gospel, on which all his own hopes and the hopes of mankind were reposed?*

The missionary need not be afraid to trust his life, and all his interests, in the hands of his Savior. There should be no misgivings as to the nature of his employment;—its acceptableness to God, its importance to man. This employment is indeed the highest, in which mortals are permitted to engage. A just consideration of its design should lead you, my dear Sir, to preserve the genuine dignity of the missionary character. This you will do, not by desiring or expecting distinctions in the view of the world; but by imitating the meekness and gentleness, the patience and forbearance, the boldness and intrepidity, the zeal for God and love for the souls of men, which were perfectly exemplified in the life of Christ.

You will often be reminded of the voyages, and perils, of the great Apostle of the Gentiles, whose labors have rendered for ever memorable many places, on which your eyes will dwell with peculiar interest. Let the history of his efforts and sacrifices,—of the unceasing activity and energy, with which he promoted the cause of his Lord, operate as a perpetual incentive to industry, to perseverance, and to a reliance on the same power and goodness which sustained him. Should you at any time be tempted to despondency, think of the triumphant faith which he exhibited in the severest trials;—to indolence, meditate on his ceaseless care of the churches amidst painful journeyings, and intense labors;—to unfaithfulness, remember his frequent and solemn reference to that day, when he, and you, and every other missionary, must render an account to God.

* John Lewis Burckhardt, a traveller of great enterprize, died at Cairo, Oct. 1817, just as he was about commencing an exploring tour into the interior of Africa, with a particular design of ascertaining the course of the Niger.

The Rev. Christopher Burkhardt travelled in Egypt, Palestine, and Syria for the express purpose of distributing the Holy Scriptures; and died at Aleppo, Aug. 1818.

Should you faint and be discouraged;—should you neglect the great business on which you are sent, the places which witnessed the sufferings and the fidelity of the Apostle will testify against you. The strand of Malta, where he was wrecked, and on which you will first set your feet after leaving this harbor;—the dark, wintry waves of the Mediterranean, where he spent a night and a day in the deep;—the coast of the Levant, from Troas to Miletus and thence onward to Tyre, where, in so many different places, and with so much holy importunity, he prayed with converted Greeks, and exhorted them to perseverance, will testify against you.

It can never be too deeply fixed in your mind, that it is by eminent attainments in Christian virtue, rather than by the splendor of intellectual endowments, the fascination of eloquence, or the eclat of learning, that missionaries may expect to become the favored ministers of grace from on high. Though you may “earnestly covet” those “best gifts,” which answer so many valuable purposes, you are to be principally anxious concerning that “more excellent way,” that progress in holiness,—that genuine love to God and man,—without which all other acquisitions will be a sounding brass or a tinkling cymbal.

At this hour of parting, both you and we are admonished to be active and diligent during the days allotted us. Missionaries and their patrons and directors must soon finish their work, and leave in other hands the cause which they love.

In the course of the year which is now drawing to a close, the wisest, the most experienced, and the most devoted agent* of this cause, with whose counsels and services our missions have been favored, has been removed from the midst of us. And now the intelligence is brought from afar, that one of the first,† who left our shores to bear the tidings of salvation to the heathen, is summoned hence with scarcely a moment’s warning. Other efficient helpers, in different departments of the work, have also been taken away from their labors.

To every friend of missions, truly and ardently desirous of doing his Heavenly Father’s will, these solemn dispensations should bring home, with peculiar force, two lessons of instruction: One is, that the time of discharging the highest agency, of which we can form

* The Rev. Dr. WORCESTER.

† The Rev. SAMUEL NEWELL.

any adequate conception, that of intreating sinners to be reconciled to God, is exceedingly short:—the other, that every faithful servant will soon be in possession of his reward. “Behold,” says our Savior, “I come quickly, and my reward is with me.”

That you, my dear Sir, may, through divine grace, participate abundantly in the glorious recompense of those, who have turned many to righteousness, we shall not cease to pray, while we affectionately commend you and your message to the favor of God.

JEREMIAH EVARTS, *Secretary.*

Boston, Dec. 16, 1821.

PALESTINE MISSIONARY SOCIETY.

MR. TEMPLE was received as a missionary in the autumn of 1820. He had for several years contemplated offering himself for this service, when his theological course at Andover should be completed; and this intention had been known to the Committee. The field of labor, on which his mind had long dwelt with particular interest, was Asia Minor, Palestine, and the neighboring regions; and to this field he was assigned, with the expectation that he would enter it, as soon as the necessary arrangements could be made. In the mean time, he was employed as an agent to preach on the subject of missions, and to raise funds for the Board. While performing this agency, in the winter and spring of the present year, he visited all the towns in Plymouth county, and many in the adjoining counties; and was most kindly and cordially received, both by the clergy, and the people.

In consequence of becoming acquainted with Mr. Temple, and his intended mission, it was proposed by friends of the missionary cause, that an auxiliary society should be formed, with a view to the support of a missionary in Palestine or its vicinity. A meeting

was accordingly held at Weymouth, on the 20th of June, at which the contemplated society was formed. It may be useful, in connection with the preceding Sermon and Instructions, to publish the constitution.

CONSTITUTION.

ART. I. This Society shall be called *The Palestine Missionary Society*.

ART. II. The specific object of this Society shall be to support one Missionary, (who shall be approved by the Society,) in Palestine or its vicinity, under the direction of the American Board of Commissioners for Foreign Missions.

ART. III. Should the annual subscriptions and donations of the Society amount to a sum more than sufficient to support one Missionary, the surplus shall be appropriated to aid in the education of Jewish children under the direction of the Palestine mission.

ART. IV. Any gentleman or lady, on subscribing this Constitution, and engaging to pay annually into the treasury such a sum as he or she shall specify, shall be a member of this Society. And any gentleman on subscribing and paying *twenty dollars*, and any lady on subscribing and paying *ten dollars*, shall be a member of this Society for life.

ART. V. The Officers of this Society shall be a President, two Vice Presidents, a Secretary, a Treasurer, an Auditor, and one or more directors in each Parish embraced by the Society.

ART. VI. The officers of this Society shall be chosen annually; the President, Vice Presidents, Secretary, and Treasurer, by ballot; the others by nomination.

ART. VII. It shall be the duty of the Secretary to act both as recording and corresponding Secretary, and to exhibit reports to the Society.

ART. VIII. It shall be the duty of the directors to solicit and receive subscriptions and donations, and pay the same into the Treasury.

ART. IX. It shall be the duty of the Treasurer to keep an account of monies or other articles received by him, to transmit the same semi-annually to the Treasurer of the American Board for the purpose specified in Art. II. and to report annually to this Society. And it shall be the duty of the Auditor to examine the

Treasurer's accounts, and report on the same to the Society at each annual meeting.

ART. X. This Society shall meet annually on the third Wednesday in June, at such place as they shall previously appoint, for the purpose of choosing officers, and transacting such business as may come before them.

ART. XI. The Secretary, by order of the President, may call a special meeting, by notifying one director in each parish, who shall cause the same to be made public therein accordingly.

ART. XII. Each meeting of the Society shall be opened and closed with prayer by the President, or some one by him designated.

ART. XIII. At each annual meeting, a sermon shall be delivered, by some one previously appointed by the Society, and a report read by the Secretary.

ART. XIV. After the sermon and report, a contribution shall be received in aid of the Society's funds.

ART. XV. This Constitution may be altered or amended, by the vote of two thirds of the members present at an annual meeting.

The following gentlemen were then chosen officers of the Society for the current year.

ELIPHALET LOUD, Esq. *President*,
 REV. A. RICHMOND, } *Vice Presidents*,
 MR. SETH HUNT, }
 REV. JONAS PERKINS, *Secretary*,
 DR. EBENEZER ALDEN, *Treasurer*, and
 MR. SILAS PAINE, jr. *Auditor*.

Directors were also chosen in the several towns in the vicinity.

To be forwarded to Hon. ^{ble} Secy of State -
 Washington City.

